



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the prophet: wherefore [you <sup>s</sup> ] illegitimize what Allah legitimated for you; <sup>s</sup> <i>tabtaghey</i> ([you <sup>s</sup> ] earnestly-quest) your <sup>t</sup> spouses' delights <sup>w</sup> and Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾
2. <i>Qad</i> (already an affirmatively) ordained Allah for you <sup>b</sup> your <sup>n</sup> <i>ayma'ne</i> (oaths) dissolution; and Allah (is) your <sup>n</sup> Guardian and He (is) The Omniscient The <i>Hakeemo</i> <sup>1</sup> (infinite <i>hekma</i> <sup>2</sup> Possessor).	قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَانَا وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾
3. And <i>edh</i> (whereas) <i>asarra</i> (divulged/imparted a secret) the prophet to some (of) his spouses a <i>Hadeethan</i> <sup>x</sup> (statement by The Prophet); <sup>x</sup> then <i>lamma</i> (when/whence) she <i>nabba'at</i> (had informed she by piece-of-significant-and-availing-news) by it <sup>x</sup> and manifested him Allah on it <sup>x</sup> [he] apprised some (of) it <sup>x</sup> and [he] shunned a <sup>n</sup> (off) some; then <i>lamma nabba'aha</i> (he informed her by piece-of-significant-and-availing-news) by it <sup>x</sup> she said: who <sup>a</sup> <i>nabba'a</i> you <sup>g</sup> this; Said [he]: <i>nabba'a me</i> The Omniscient The Proficient.	وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأُظْهِرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾
4. <i>En</i> (if) both repent to Allah then <i>qad</i> (already and affirmatively) <i>ssaghat</i> (fondlingly inclined) hearts (of) you both; and <i>en</i> you both mutually back over him, then verily Allah, He (is) his Guardian and <i>Jebreel</i> (Gabriel) and the believers' righteous and the angels after <i>tha'leka</i> (afar-that-it/) (are) backers/ supporters. <sup>3</sup>	إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾
5. <i>Asa</i> (craving a deed beyond one's means that, may) his Lord <i>en</i> (if) divorced you <sup>ym</sup> [he] to substitute (for) him wives <i>khayran</i> (choicer/ superior/ worthier) than you <sup>ym</sup> she-Muslims she-believers <i>qa'netaten</i> (she: devotedly-obeyers-/ submitters) she-penitents she-worshippers <i>sa'eha'ten</i> <sup>4</sup> (she-travelers-/ she-they that fast) widows and virgins.	عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطَاتٍ تَتَّبِعْتِ عِبَادَاتٍ سَيَكُنَّ تُبَدِّلَنَّكِ وَأَبْكَارًا ﴿٥﴾
6. O you who <sup>r</sup> they <sup>z</sup> believed: let-guard you <sup>z</sup> your <sup>n</sup> selves <sup>w</sup> and your <sup>n</sup> families (from the) Fire <sup>w</sup> its <sup>w</sup> fuel <sup>5</sup> (is): the	يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ

<sup>1</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>2</sup> See the *Lexicon* attached to this Translation for “*hekma*.”

<sup>3</sup> The word “ظهير” is a plural of “ظاهر.” See التاج.

<sup>4</sup> The word “سائحات” could also mean *they who fast*, hence, “[she-fasts].” See اللسان.

<sup>5</sup> The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel. See اللسان.

<p>mankind and the stones; on it<sup>w</sup> angels harsh, hard; not disobey they<sup>z</sup> Allah what [He] commands them; and they<sup>z</sup> do what (<i>is being</i>) commanded they.<sup>z</sup></p>	<p>وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾</p>
<p>7. O you who<sup>r</sup> they<sup>z</sup> unbelieved: let-not apologize you<sup>z</sup> today; verily only (<i>to be</i>) requited you<sup>z</sup> what were you<sup>c</sup> working you.<sup>z</sup></p>	<p>يَتَأْتِيهِمُ الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾</p>
<p>8. O you who<sup>r</sup> they<sup>z</sup> believed: let-repent you<sup>z</sup> to Allah a repentance-she <sup>y</sup> <i>nassohan</i>* (<i>absolutely-relentlessly-and-sincerely</i>); <sup>x</sup> <i>asa</i> (<i>craving a deed beyond one's means that-/may</i>) your<sup>n</sup> Lord that [He] expiates a'n (<i>off</i>) your<sup>n</sup> <i>sayye'aa'te</i><sup>w</sup> (<i>demeritorious-deeds</i>)<sup>w</sup> and [He] admits you<sup>b</sup> (<i>into</i>) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, day not disgraces Allah the prophet and whom<sup>r</sup> believed they<sup>z</sup> with him; their illumination<sup>x</sup> treads<sup>6</sup> between their hands<sup>w</sup> and by their <i>ayma'ne</i> (<i>right-sides</i>); they<sup>z</sup> say: (O) our Lord let-conclude [You<sup>s</sup>] for us our illumination<sup>x</sup> and let-forgive [You<sup>s</sup>] for us; verily You<sup>g</sup> (<i>are</i>) over every-thing (<i>is</i>) Omnipotent.</p>	<p>يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾</p>
<p>9. O, you the prophet: <i>jahid</i> (<i>let-exert</i> [you<sup>s</sup>] your<sup>t</sup> utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you<sup>s</sup>] on them and their abode-/lodging (<i>is</i>) Hell;<sup>w</sup> and wretched (<i>is</i>) the destiny.</p>	<p>يَتَأْتِيهِمُ النَّبِيُّ جَاهِدِ الْكَافِرَ وَالْمُنَافِقِينَ وَأَغْلِبْ عَلَيْهِمْ وَمَا لَهُمْ فِي جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٩﴾</p>
<p>10. Struck Allah a parable/example for whom<sup>r</sup> unbelieved they<sup>z</sup> Noohen's (Noah's) [woman] (<i>i.e. wife</i>) and Lotten's (Lott's) [woman] (<i>i.e. wife</i>) both were <sup>y</sup> under <i>abdaine</i><sup>7</sup> (<i>twain: worshippers/submitters/slaves</i>) of Our <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) <i>ssa'lehayne</i> (<i>both righteous</i>); so both betrayed <sup>w8</sup> them both; then not [both] enriched/sufficed<sup>9</sup> a'n (<i>off</i>) them both of Allah a thing; and (<i>had been</i>) said: let-enter you both, The Fire<sup>w</sup> with the enterers.</p>	<p>ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحَ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾</p>
<p>11. And struck Allah a parable/example for whom<sup>r</sup> they<sup>z</sup> believed, Pharaoh's [woman] (<i>i.e. wife</i>), <i>edh</i> (<i>whereas</i>) said-she:<sup>y</sup> my Lord, let-construct [You<sup>s</sup>] for me <i>enda</i> (<i>by munificence/by Rule</i>) Your<sup>g</sup> a house in the Paradise<sup>w</sup> and <i>najjene</i> (<i>let-iteratively deliver me</i> [You<sup>s</sup>]) from Pharaoh and his work; and <i>najjeyne</i> (<i>let-iteratively deliver me</i> [You<sup>s</sup>]) from the people, the <i>dha'lemeena</i><sup>10</sup> (<i>injustice-doers</i>).</p>	<p>وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾</p>

\* الدر المصون للحلبي *nassohan*=صيغة مبالغة= intensive format; so: *absolutely relentlessly and sincerely*. See *الدر المصون للحلبي*

<sup>6</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See *اللسان*, and *الصائر*.

<sup>7</sup> The word “abdain” = “twain slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

<sup>8</sup> Their “betrayal,” Qur’an commentators say, was in religion, as both calumniated and did not believe their husbands.

<sup>9</sup> That is suffices, as the word “يغني” in “يغنيا” carries double meanings: (1) enriches and (2) suffices.

<sup>10</sup> The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

12. And *Mariam (Mary) Omran's* daughter, which<sup>u</sup> *abssanat*<sup>w11</sup> ([*she*] *absolutely-secured*) her *farja*<sup>x12</sup> (*sleeve/ anterior anatomy*)<sup>x</sup> so We blew in it<sup>x</sup> of Our *Ruo'he* (*Soul/ Mercy- / Revelation/ Arch Angle Gabriel*); and *ssaddaqat* (*affirmed as credible [she]*) by her Lord's words<sup>x</sup> and His books;<sup>x</sup> and was-she<sup>y</sup> of the *qaneteena*<sup>x</sup> (*he-devotedly: obeyers/- submitters/ supplicants*).\*

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ  
فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ  
رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا  
وَكُنْتِ مِنَ الْقَانِتِينَ ﴿٦٦﴾

<sup>11</sup> That is absolutely shielded and protected.

<sup>12</sup> The word "*farja*" = "فَرْج" has several meanings: (1) any *slit/gab* which separates two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the human being*, and some time the word could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farja*." In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are many Qur'an commentators who maintain that the "*farja*" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the "blowing was in her "sleeve." Why would "blowing in her sleeve" cause her to become *pregnant*? Well, the *whole creation of Son of Mary* is a *miracle in and of itself*. Consider that Allah had created (1) *Adam out of nothing*, and (2) had created Eve (a *female*) out of Adam (a *male*); and (3) Son (a *male*) of Mary (a *female*); and (4) *all other male/female creations* out of *mating* between a male and a female, by Ordinance of Allah. Hence Allah's miracles are *boundlessly infinite*.

Note: what is of interest here with respect to the word "*fary*" is that in the *Old Testament* (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean *that* is born of a woman?" (Emphasis is original). And also in (Job 14:4) where it is stated: "Who can bring a clean *thing* out of an unclean? Not one,..." (Emphasis is original). This indicate that a Deity cannot be "born of a woman," and nor "a clean *thing* can be brought out of unclean." Obviously a "*deity is clean*" and that cannot be brought through the canal of *excreta*. Christians in general believe that "Jesus" is "God incarnate," hence they consider him their Lord in the sense of *Divinity*, i.e. *Jesus is God*, in their theological doctrine. Although various authors of the New Testament are *not* unanimous as to "how" the "incarnation" took place, but all say it did. See *Mercer Dictionary of The Bible*, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.

\* It is *significant* The Qur'an for Mary says "قَانِتِينَ" a masculine plural; and does *not* say "قَانِتَات" for a feminine plural. +